LONDONS DOVE:

OR

A Memoriall of the life and death of Maiſter *Robert Doue*, Citizen and Marchant-Taylor of LONDON, and of his ſeuerall Almeſdeeds and large bountie to the poore, in his life time.

He departed this life, on Saterday the 2. day of this inſtant Moneth, [illegible] 1612.



LONDON
Printed by Thomas Creede, for *Ioſeph Hunt*, and are to be ſolde at his houſe in Bedlam, neere Moore-field Gate. 1612.

TO THE RIGHT WORSHIPFVLL SIR IOHN SWINNERTON KNIGHT, ONE of the Aldermen of the honorable Citie *of London.*

HAuing drawne certaine particular remembrances, of the bountie and charitable Almes-deedes of Maister *Robert Dowe*, lately deceased (done all for the most part in his life time.) And they being digested into a volume (although little for quantitie, yet not vnworthy to be committed to memorie) I thought they could not be better bestowed then vpon such as held commerce with that company, or were Heads of that body, whereof he continued a long time a worthy member.

Amongst which, I haue selected you from a number of others, and am bold to present this little labour vnto you, as a brother of that Societie, and one that can well iudge both of the Relation, and the truth thereof.

The chiefe and farthest point that my intention seekes to arriue at in this, is but to leaue to Posteritie

a deserued Testimonie, and commemoration of his seuerall liberalities, to the intent that the hand of Mercy which Heauen (in him) hath stretcht forth ouer distressed people, being duly considered: Others (to whom God hath plentifully giuen his blessings) may be stirred vp to trace him in the like steppes of true Charitie, and be encouraged to looke into their owne Soules betimes, and so imitate him in the works of pietie.

It is my Loue that makes tender of this vnto you, which I pray receiue with such good acceptation: As with my best affection, it comes and is bestowed vpon you: Thus humbly referring my selfe to your censure, I rest

Deuoted vnto your worship,

Antho: Nyxon.

LONDONS DOVE,

OR THE MIRROVR OF MARCHANT-TAYLORS.

CAlling to minde the finall end of mans Creation, (which is) to glorifie *GOD*, and to edifie one an other in the wayes of true Pietie; I thought it a dutie, as well in respect of the one, as in regard of the other; to publish this rare & wonderfull exãple of the vertuous life, & Christian death of M. Robert Doue; Citizen & Marchant-Taylor of London: who whilst he lived, was a Mirrour of Charitie, and now being dead, is a true patterne of perfect Christianitie; But how I may be bolde to lay colours of commendation, (though neuer so fresh, true, and lively) on the picture of his Bountie; drawen forth by the cunning hand of his worthie dædes, (or at least, the dædes of his hand, vpon the seuerall Tables of needie persons; I am in doubt, since by these colours of mine, his glorious Picture may be much obscured, that of it selfe is so faire and beautifull, as the hearts of all admiring it; Their Pennes in priuate, and Tongues in publique, are busied to write in short, and speake at large, of the worthines of the same.

Notwithstanding, It being such, that extracteth from the Tongues of euery one, this Confession:

Huic ſimilem non vidi; I haue not ſeene anie like to this man: And more alſo:

Nulla ferent ſimilem Secla futura tibi.
The Age to come (it's like to bee)
Will neuer bring the like to thee.

And ſuch being the condition of euery good worke of bountie (as Almes-deedes, or ſuch like) that it leaues a perpetuall Impreſſion behinde, that Poſteritie may ſee in ſucceeding times, the venerable foot-ſteps of ſuch, as haue trode the pathes of precedencie in true Loue, and Charitie: Let vs now behold, what liuely Prints this happy man made (euen in his life time) by the ſunnie ſtamps of his manifold bounties; That the times preſent, & future Ages, may both imitate and admire the ſame. This Phraſe of Scripture may be duely attributed vnto him, *Manie Laue done vertuouſly and bountifully, but thou ſurmounteſt them all*: What Tree may more iuſtly make compare with the *Tree* of this mans bleſſed life, then that which like an Heauenly plant, growing vp in an earthly *Ioyle*, beareth twelue manner of Fruites, euen *twelue-times* monethly in the yeare. The very Leaues being for Medicine, as the Fruit is for meat; For hee in good workes was ſo fruitfull, that hee ſpread-forth his braunches, with their fruits, after ſeuerall manners, vnto thirteene ſortes of perſons; Feeding them twelue times alſo monthly in the yeare: that is, All the yeare long, with meat & medicine; As vnto ſuch *Fruite* & *Leaues*, as his *Tree* affoorded. Preſeruing the ſound in health, ridding the diſeaſed of infirmities, and ſo continuing both in life. By which they ceaſe not with chearefulnes, to lifte vp this voyce to Heauen: Oh how happie Creatures are wee, that euer hee was borne? And thrice bleſſed hee, that euer I ee ſo liued, to helpe (in number,) more diſtreſſed members of the Myſticall bodie of CHRIST, then were the members of his owne naturall bodie.

Prou. 31.

Reu. 22.

His 12. Almes-men.

To

To ſpeake of his godly life, it was ſuch, as gained the rare commendation of all that knew him, aſwell for his wiſedome, As for his honeſtie, gentlenes, and affabilitie: And aboue all, for his feruent zeale which he bare vnto Gods word: For his whole heart was bent to ſeeke the Lord, His legges were alwaies willing and readie (ſo long as they had abilitie to performe their dutie, to carrie his aged bodie to frequent Sermons, and heare diuine ſeruice: His whole delight was to be conuerſant in the Scriptures, and to meditate vpon them day and night. Inſomuch (as while his ſight ſerued) he was ſeldome or neuer found without a bible or ſome other good booke in his hands: And when that failed him, he would ſpend his Time in conferring, talking, and reaſoning of the word of God, and of Religion, and eſpecially of places and points that did moſt concerne his latter end, and mortalitie: Asking what is the Senſe of this place? what of that? How may this place be expounded, How that? What obſerue you of this point, and what of that? So that he ſeemed to be as it were rauiſhed with the ſame Spirit that Dauid was, when he ſaid,

The Zeale of thine houſe hath eaten me vp.

Oh happie Doue, whoſe ſoule is a ſacrifice to God, and in whoſe flames ſo many poore mens prayers are flowne vp to heauen.

Bleſſed maiſt thou be, as by beholding thy ſelfe to be ſo graced of thy God, as by ſeeing thy ſinnes, to cleaue vnto the pauement through humilitie: and by beſtowing thine Almes, to reach vnto the firmament through thy liberalitie, and bountie, hearing the words of that meſſage once brought to Cornelius his eare, ſounding a freſh in thine heart. Thine Almes haue aſcended before the face of God. Aſcending vp, to be rewarded, and yet abiding below to be renowned. *Acts.* 10.

renowned. Aſcending vp, That God may ſhew his faithfulnes in performing no leſſe thē he hath promiſed in rewarding more tenne thouſand folde then is deſerued: And yet abiding belowe to be renowned. That thy workes ſtaying here amongſt men, God may thereby be glorified, who is in heauen amidſt his Angels. God workes here outwardly performed, declare and ſhew forth Gods great graces, wherewith his Saints on earth are from heauen inwardly beautified. Euery good worke of theirs ſweetly ſpiced with faith, abiding with the diſtreſſed members
Phil. 4 18. of afflicted Ieſus, being as a comfortable ball of Balme vnto them: but aſcending vp vnto God, comes to be in his Noſtrills: the very odour that ſmelleth ſweet. It were to be wiſhed, that his good minde might be a motiue to men of greater Reuenues and abilitie to imitate the like deedes of charitie, and that the ſaying of Ierom (verified in his daies) touching the pietie of people, may not be alluded to our Time. *Pars imbecillior vincit robuſtiorem.* The weaker part doth ouertop the ſtronger. Meaning in relieuing the poore, and yeelding ſuccour to the diſtreſſed.

Of

Of 13. aged men, to whom he giues yearely 20. nobles a peece, and at the end of euery three yeare, to each man a gowne.

WHat the Monuments are of his bountie and liberalitie, the tongues and prayers of poore and aged men doe testifie, (whereby there are some of them almost become infants againe,) & doe declare, and the meate in their mouthes, and cloathes to their backes doe actually testifie vnto the eye, that which their words doe openly giue testimonie of vnto the eare. They that before had taken vp this Lamentation, We are aged, succourles, & fallen into distresse and miserie, may now cease their dolorous complayninges, and for the comfort they receiue by their bountifull Benefactor, they may turne it into this sweater songe of ioy, Loe: It is not with vs as it hath bene: We that were afflicted, are now comforted, our heauenly father hath cast a louing loke vpon vs, and hath sent vs, a second father better then our first father vnto vs. Oh what greatnes is this? *vera magnitudo*, Euen very greatnes indeed: *Tueri infirmos*: Thus to defend the weakest, Thus to maintaine the poorest; This is the very ableness, and the most true power a man can haue giuen of God, *Eos defendere qui nihil possunt*: To defend them from the rigour of distresse & extreamitie, who are least able to resist necessitie. Oh goodnes truely good, & surely great in him, *Benefacere sine merito remunerationis, & absque spe omnis retributionis*. To doe good, (yea and so much good, without all desert of theirs that might call for reward at his hands, or without hope of his, to receiue recompence at theirs. But his hearts loue to God (which being true loue, is the very desire, & delight in doing his commandements) constrained and vrged him (oh blessed constraint & happie violence)

violence) to doe all the good he hath done. This vertuous man knowing these poore aged and impotent men, to be least able to helpe themselues, dealt with them, as Iacob did with Ephraim, of whom we read thus: That when Ioseph had set his two sonnes, Manasseh, and Ephraim, the elder on his right hand, and the younger on his left, for his father to lay his right hand on the head of the elder, and giue him the principall blessing, Iacob, beyond the expectation of Ioseph, crossed his Armes, laying his right hand on the younger, and his left hand on the elder, being led thereunto by a foresight of things to come, that was clearer and better, then was his insight into any thing present. *Gen.*48.

So this most godly father, being presented by the world, both with rich and poore, The rich at the right hand, (euen his able friends and kindred) and the poore at the left (euen aged persons, and impotent widowes) he beyond the expectation (because beside the custome of the world) crossed his armes (as it were) of abilitie laying his right hand of bounteous liberalitie on the poore, and giuing them his principall blessing. But his left hand of gratuitie, on his well able kindred, and friends: the foresight of his Soule (illuminated by diuine inspiration) being clearer to behold future things, then were the eyes of his humane reason to behold things present. Beholding euen for the very present, this honorable title, *Pater pauperum, miserorum adiutor*, The father of the poore, and the helper of men miserable: Engrauen on Gods fatherly helping hands, as well as *Dominus Dominantium, & Rex Regum*, The Lord of Lords, and King of Kings, engrauen on his powerfull thigh. And beholding also for the which is to come, The day of the Lord, called *Magnus ille dies*, That great day. And the *Reu.*19.16.

Lord

Lord himselfe at that day pronounting the sentence of his Iudgemẽt on all, according to their workes of mercie, or obduracie, towards his poore distressed members, giuing or denying them the ioyes of heauen, as they haue giuen or denyed the comforts of this earth, vnto the indigent and needie. Taking all good or euill, as done vnto himselfe.

¶Thus he hauing shewed his bountie and charitable Liberalitie vnto his impotent, and aged creatures, Wormes and no men; euen the children of men that are but Wormes. They to cleere themselues of vnthankfulnes towardes their good God, for him doe acknowledge his wonderfull rich gift and worthy Talent, which he gaue in his life time, into the hands of his Companie, to endure for euer; Namely, to each of them, (being 13. in number,) the yeerely pension of fiue pounds, thirteene shillings and foure pence, and to euery one of them a seuerall Gowne, at euery three yeeres ende. Bringing not onely meanes to maintaine their bodies by the staffe of his Bread, but their Loynes also (as Iob speaketh,) to be warmed with the Fleeces of his Sheepe.

Psal. 22.6. *Iob.* 25.6.

Chap. 31.20

Of his Charitie to threescore poore Widowes, in the Parish of *Saint Buttolphes* without *Algate*, and to sixe men, who haue euerie three yeeres seuerall Cloakes, and foure Nobles a yeere for euer.

AMongst many others whome hee hath relieued, let it not be forgotten what he hath done to poore distressed widowes: who hauing receiued an Annuall portion frõ this their godly Benefactor, doe continue their thankfulnes in that re-

membrance. Their nede ſuccoured, cryeth euery houre in their hearts, to put them in minde of their dutie, and their releſe vrgeth them not to be vnthankfull for ſo great a benefite. They from whome God had taken the helpe of their Huſbandes, being left in care and ſorrowe for their loſſe, and in diſtreſſe for want of maintenance, were often enforced with teares to lament their miſerable eſtate, forſaken of Friends, and through pouertie deſpiſed of kinred. They had no abilitie to helpe themſelues, olde age denied the ſtrength of body, to labour for their liuing.

In this extremitie they were comfortles, ſauing in the hope they had of Heauen, and Celeſtiall ioyes, oft wiſhing it would pleaſe God by ending their liues, to giue end to their miſeries. But as the Lorde neuer forſaketh ſuch as truſt in him, So in his good time, he prouided meanes for their ſuccour, fyring vppe the heart of this his deare Seruant, to regard them with compaſſionate affection; and to ſtretch out his merciful hands, to ſuccour their bodies beaten with ſorrow. God bleſſed them by his earthly giftes, whome he had bleſſed by his heauenly Graces; By his handes hath the Lord wip't away their teares, and breathed newe life into their hearts laden with griefes.

The loue of Ionathan neuer more appeared to his deare friend Dauid, then his loue hath bene manifeſted to *CHRISTS* poore members; wherefore it may be ſaide of him, that the candle of his Faith was not hid vnder a Buſhell, but hath burned moſt bright, to the good example of others. He like a true Steward, hath performed his dutie; Hee hath nouriſhed Children; Hee hath lodged the Harbourleſſe; Hee hath giuen comfort to the ſuccourleſſe; Hee hath miniſtred to them that were in aduerſitie; and continually giuen to euery good worke. It reſteth now that theſe releaſed

fed persons doe yelde continuall praise to *GOD*, for so gratious a Benefactor; & daily pray that the number may be increased, that the more may be respected of those that are honored in the Gates, and the crie of the needie may cease in the stretes. And to the ende that this charitable deede may not be thought vnworthilie bestowed vpon them who are now relieued, that before were distressed, It is expedient they should so behaue themselues in their actiõs, as God thereby may be glorified, & others by their exãple, brought frõ vice to vertue. Their mindes that before were clogged w̃ care, wanting ỹ which was necessary, by which they were made vnapt, either in outward action, or inward thought, to serue their God, is now freed from that heauy burden, by the works of this reuerend citizen. So as they haue now no let, but as the Psalmist saith, *To set their delight in the Law of the Lord, & to exercise themselues therein all the dayes of their life.*

Besides his yerely Pension allowed to these three score Widowes, which is, vi.s. viii.d. per annum, for euer: besides other allowances; He hath also left order towards the cõtinuall maintenãce (which was begun in his life time) of . poore widowes in Marchãtailors Almeshouses on Tower hill. And to fiue poore men euery third yeere, cloaks a piece, & to each of them xxvi.s. viii.d. a yeere, to be continued for euer. And as anie of these Almes-men shall die, & their places grow voyde, then these Cloake-men by Election to stand, and possesse the former place, and benevolence in reuertion.

In regarde whereof, they may (with the Prophet) crie out and say, Oh what shall wee giue vnto GOD for all his benefites, and the Blessings hee hath bestowed on the Sonnes of men?

If wee would knowe howe to please him, and bee readie to followe his will and Commaundement,

though wee be not able to performe what we would, yet doing what we can, our vnperfectnes shalbe made perfect through *CHRIST*, and esteemed as righteous in the merites of his Passion; Neither doth the Lord requite more then a thankfull heart, as the Scripture testifieth. Hee that offereth praise shall glorifie mee, and to him that disposeth his wayes aright, will I shew the Saluation of GOD.

Of his Charitie to *Bedlam* and *Bride-well*, *The Hospitall of S. Bartholmews*, and *Saint Thomas Hospitall* in *Southwarke*.

NOw turne your eyes vpon wounded, and vlcerous Lazars, that lye vnder the handes of *Chyrurgicall Physitians*; (made miserable, by their owne grieuous, and Eye-wounding sores, and made happie againe, through present hope, and after happe, to be perfectly Cured, by the prouident meanes of this godly Benefactor) and you shall see their woundes and Vlcers to stand wide open before you; Oh looke in at them, & you shal behoode Miserie her selfe, to haue taken possession of their earthly bodies, (being Houses of Clay, as Iob calleth them,) for to dwell therein. And when you are gone, come againe within a while, & beholde their woundes closed and sores skinned, and seeing nothing but bare scarres & Prints in their places, pronounce, that Mercie hath beene there, and displacing Miserie, (nothing to be seene, but her foote-steps) hath set ioy, health, and comfort, as ioynt Tenants in possession, assigning them to pay for their Rent, Laude and praises vnto the *HIGHEST*; It being his goodnes that sent

lent his ſeruants Charitie to doo all the good is done vnto them. And ſeeing it is God, which hath ſtriken them, (as Iob telles them) bringing on them *vulnera per alium*, wounds by ſomething from without, or making to riſe vp in them *vulnera per ſe* Sores frō ſomething within; It is for them to knowe, and acknowledge, that *Ipſe medetur qui vulneravit, &c.* He which woundeth them by one meanes, healeth them by another: And he which hath ſtriken them by his inſtruments of equitie, ſaueth them by his hands of Mercie. Striking them, that their hearts may ſee into their ſinne, and acknowledge his iuſtice, heartily crying, *Iuſtus es Domine & iuſtum iudicium tuum.* Righteous art thou (Oh Lord) and iuſt is thy Iudgement. And healing them againe that they may behold his merciſull goodnes, ſweetly ſinging, *Gratia dei eſt, miſericordia Domini eſt:* This is the fauour of God, This is the mercy of the Lord: (that is) euen that they periſh not.

Vpon ſweet experience of which great Mercy, Dutie laies vpon them (that are thus relieued, if ſhamefully they ſhake it not off) this humble confeſſion of Iacob, I am not worthy of the leaſt of all thy mercies. And this great merry which they finde comming vnto them from God, they may cōceiue, that through this godly Benefactor, as through a *Conduit pipe*, It is deriued vnto them from their good God: the fountaine of mercy: yea rather brought vnto them in him as in a veſſell of mercy: That ſo God ſhewing them mercy by him, and they returning him honour, and praiſe from him: He may aſwell from them to Godward be *vas honoris*, A veſſell of honour: as he from God to them, *vas miſericordiæ*. A veſſell of mercy. Who as he was alwaies, a charitable relieuer of diſeaſed or maimed perſons: So did he but at Eaſter laſt, not

 thoſe

three weekes before his happie departure out of this miserable world, sent to each of the places aforesaid Thirtie and odde pounds a peece, to be imployed to the ease and comfort of such as were there detained.

That Prysoners haue beene relieued and released out of the prisons of Newgate: The Counters and Ludgate by the riches of his gift.

HEre may you behold the further care of this vertuous man, in his continued deedes of charitie in his life time, and a little before his death, extended to the comfort of distressed prisoners: who if euer men had cause to magnifie the Maiestie of God for his gifts bestowed by the hands of his seruants: Then may not they be bashfull to speake, or bury in silence the bountifull fauour of so good a Benefactor, who through his charitie hath not onely relieued them being in prison, but hath also losed the lockes of the prison doores, and made the bolts flie open by his bountie.

They whose debters made them captiues, and cast them into loathsome prison, where the boordes were their beds, where the prospect was but Iron grate, and the swetest ayre infectious smell, at length by his meanes found ease of their extremities.

Oh that hard hearted people would be but moued (as this good man was) to enter into a charitable consideration of the extremitie of Prisons, and the distressed estate of Prisoners.

They heare nothing there but mones, nor haue sight of any other thing but miserie: Their smiles choakt with sighes, and their mirth ouercome with mour-

morning: carefull complaints are their communication, Oppreſſion and extreame dealing, is the tale they tell of, and euery one knowes better how to declare his griefe, then which way to redreſſe it. Fraude, deceit, and faithles friends, bring moſt men in, and hardnes of heart, crueltie and lacke of mercie keepe them there, where many moneths together they feede on the bread of affliction, and drinke the water of ſorrow.

Let no man ſpeake of extremitie, that hath not knowne Captiuitie, nor brag of friendſhip: friends, till he haue bene bolted in priſon: This is the fire that purgeth the gold from the droſſe, and the touchſtone to trie a faithfull friend from a fawning flatterer: There dwelles the melancholy Muſes of ſad petitions, who like Briarius with an hundred eyes write ſwiftly, but the meſſengers that carrie them, may be fitly compared to leaden headed Saturnus, that finiſhes his courſe but once in thirtie yeares: Thus the poore mens thoughts which runne as ſwift as Pegaſus, expecting an anſwere, doe in vaine make a thouſand long lookes out of the yron grate to ſee the backe returne of this ſlow worme: At which time it often comes to paſſe, that his hopes are vtterly fruſtrate.

Then ſends he for his brethren, and they looke big; for his kindred and they will not know him; for his friends, and they will not come at him; but with coy lookes, and ſcornefull termes they all forſake him, and no man pitties his afflictions.

Flintie hearted Creditors haue threatened to make dice of poore mens bones, but they would be paide, and the while their poore wiues, and ſuccourles children, haue bene readie to ſtarue at home. But in the middeſt of all this miſerie, when hope of helpe

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Then ſends he for his brethren, and they looke big; for his kindred and they will not know him; for his friends, and they will not come at him; but with coy lookes, and ſcornefull termes they all forſake him, and no man pitties his afflictions.

Flintie hearted Creditors haue threatened to make dice of poore mens bones, but they would be paide, and the while their poore wiues, and ſuccourles children, haue bene readie to ſtarue at home. But in the middeſt of all this miſerie, when hope of helpe

hath bene past and nothing lokt for, but continuall calamitie; Then hath the Lord by his seruant sent helpe, as he did to Daniel in the Lyons denne, and to Peter being in prison. This elect seruant did not onely like Abacuck, feede the hungrie Captiue, but like the blessed Angell of God he hath also taken by the hand, and brought forth the poore, and miserable Prisoner, paid his debt, and set him free. Hereby they haue enioyed the sweete blessing of libertie, and bene cleered of that crueltie, which they were lately before afflicted with.

God increase the number of such charitable men, and soften the flintie hearts of cruell oppressors: Before whose eyes this worthie man hath set an euerlasting president: Aswell to be continued in these places for euer: As by his godly gift at Easter last, being but three weekes before his decease, who gaue to each of the prisons afore named 50. pound a peece to be disposed of, either to the poore prisoners reliefe, or enlargement.

Of his Charitie to poore young beginners of the Company of Marchant-taylours.

AS he was generally well disposed towards all, so was he especially vnto the company: vnto which he was worthily incorporate: And in his many good deedes towards them (as in a Christall glasse) you may behold his godly care to poore young people of that Societie: who not forgetting such as haue bene newly made free, & haue bene beginning to trade in their professions, to helpe them forward in the world (making them goe y were scarce able to crepe) and to further them in so laudable an action, hath also stretched

ſtretched forth his bountifull hand towards their reliefe.

Thoſe who in their beginnings, haue not beene able to enſconce themſelues againſt pouertie, (reſting in the feare of *GOD*, on his prouidence for their preferment) his heart hath the Lorde ſtirred vp to helpe, and to regard their want, and releiue their neceſſities: Hee like a kinde Father, hath prouided portions for them, and hath not let them paſſe into the worlde without ſome gifts from his bountifull hand: that they might thereby, (either the better profite themſelues, or otherwiſe prouide for their neceſſarie imployements: Following the example of *CHRIST*, at the marriage of *Canaan*: where ſeeing their nede, hee ſhewed his firſt myracle, by turning water into Wine; *That gifte is ſmall that doeth no good, and the good will very ſlender that deſerues not thankes.*

As the young Damſells and Maydens of Ieruſalem ſung the praiſes of King Dauid for his dedes: So may the Young men of this companie, ſing in the commendations of this good mans Charitie; For by his meanes haue their Preferments beene furthered, and their weake eſtates and conditions often raiſed.

And as it was ſaide to the Gouernour of the Feaſt, *Thou haſt kept the beſt Wine till nowe*; So may theſe young beginners ſay:

The beſt gifte came not till now;

For which benefite, they are to yelde vnto *GOD* due thankes, and continuall glorie.

Of his bountie to the Priſoners of *New-gate*, and his prouiſion for the Tolling of the Bell, at *S. Sepulchers*, for condemn'd perſons, which gifte is to continue for euer.



Seeing the Prayers & teares of the needy doe pearce the Heauens, and that Ioſephs afflictions are regarded of *GOD*, why ſhould I not ſet downe theſe poore mens miſeries, & magnifie Gods mercies, which doe comfort them in the ſame.

The wretched and Forlorne men, forſaken of the world, and deſpiſed of the multitude; who with hungrie bellies haue bene caſt into Priſon, without either money or Friendes to helpe them, haue not bene left deſtitute in their extremities, but prouided for, beyond deſerts or expectation.

Among many Faithfull ſeruants of *CHRIST*, pittying the Poore, they haue not beene leaſt bounde to this their godlie Benefactor for their reliefe, who hath bountifully fedde *CHRIST*, (in his Members.) His chærefulnes in giuing, hath from time to time, made well knowne, that hee was beloued of *GOD*, who loueth a chærefull giuer.

The Harueſt of his happines ſhall be moſt plentifull, becauſe hee hath not ſowne his ſæde ſparingly, but hath beene made rich vnto all Liberalitie: which hath cauſed in many poore people a continuall thankſgiuing vnto the *ALMIGHTIE*.

Oh happie man, Oh Heauenly Doue; ſo may we call him and ſo ſhall hee finde, taking part in the firſt Reſurrection: For, Bleſſed are they that conſider the poore and needie: the Lorde ſhall deliuer them

in

In the day of Trouble.

He fedde these men in Prison, and gaue them comfort in their deepest distresse; But the Lord shall deliuer him out of the Iawes of Hell, and his soule shall be filled with gladnes.

Ahasuerus Feasted the Princes of Persia, and had much praise of men for the same; But Marie and Martha Feasting *CHRIST*, were blessed of *GOD* for euer. Manie make Banquets, but the poore haue no part in them.

So did Holofernes for Iudiths sake, but perished in his excesse. The rich Glutton fared daintilie euery day, while the poore man died at his gate, for want of fode. Couetousnesse would suffer him to giue nothing, like churlish Nabal, and Vnmercifulnesse, threwe him headlong to Hell.

Pittie, and tender Compassion, doe declare the Children of men to be the Sonnes of God, who doth admonish them thereunto; saying: Bee you mercifull, as your heauenly Father is mercifull. Herein is God pleased, and his Maiestie honoured, by doing and shewing the true markes of his deare Children.

This stirred vp Maister Doue in the godly remembrance hereof, not only in his life time to relieue these distressed persons, by his manie continued deedes of Charitie, but to leaue a worthy commemoration of his Religious intention, to remaine for euer after his death, by the gifte of Fiftie pounds, to bee employed in the perpetuall behoofe of such as shall be condemned to die. That is, in hauing the great Bell at Saint Sepulchers Church without New-gate, to be Tolled (on euery Execution day,) till the condemned Prisoners haue suffered death; and also a small Hande Bell, to bee Rung at Midnight, vnder Newe-Gate, the Night after their Condemnation;

And the next morning, at the Church-wall; To put them in minde of their mortalitie; with a Prayer to be said touching their saluation.

Oh admirable Deuotion, and worthie to be recorded in the Monuments of Antiquitie; who whether he liued or died, gaue maintenance by his bountie, that this should continue for euer: for the comfort of them, and all succeeding them.

Oh what a vertuous man was this? whose care was not onely to preserue their bodies from fainting, by ministring ordinary supplie of sustenance, but to giue them spirituall foode; and to awake their slæpie senses from securitie, to saue their soules from perishing.

Of the maintenance giuen by him vnto certaine Scholliers, in *Saint Iohn Baptist Colledge* in *Oxford*.

BEsides the many memorable deeds of Deuotion which he did to poore aged men, to comforties widowes, to destitute and needie yong-men, to distressed Prisoners, and to diuers others, (yet vnknowne,) in farre larger measure then my Instructions haue hitherto ledde me vnto; He was also a charitable and carefull Patron to poore Scholliers, where the abilitie of their owne Friendes was not able to reach to yelde them exhibition. And (besides what he had formerly done vnto them) he gaue an hundreth pounds at Easter last, and a Latine Bible, written in parchment, to certaine Scholliers, in S. Iohn Baptists Colledge in Oxforde, for their maintenance and vse, and for their further pro-

preferment in learning (the high way to honor:) O happie Schollers, borne in such a time, where bountie and vertue calleth you to promotion. Spend not therefore pretious time idely, nor withdrawe your selues from the happines of your future hopes. Now is a golden treasurie opened vnto you, which farre surmounteth Cræsus wealth, make your selfe rich in learning, and honor shall be your reward. This your good Benefactor hath loaden you with better treasure then gold, siluer, or pretious stones, which are subiect to many casualties, gotte with griefe, kept with care, and lost with a thousand sorrowes. These riches are seldome possessed in peace, but are the cause many times of cruell murthers, thefts, and an hundred deadly daungers of body, and often proue the destruction of the Soule: But learning shall whilest you liue euer last, and remaine with you: No theefe shall be able (leauing your life) to robbe you of this treasure. Had king Priamus sent his Sonne Polidorus with no other treasure to his supposed friends: The young Prince had neuer felt the force of inhumaine murther and crueltie, nor his Parents had cause to lament so grieuous a mischance, with so many sorrowfull and bitter teares. Therefore be greedie to gaine learning, and knowledge, be earnest, and carefull to purchase wisedome, the which shall crowne you with honor in the daies of your perfection, and raise you to the high Seate of dignitie. Imbrace this benefit with gladnes, and praise God for him that gaue furtherance vnto it.

Londons Doue.

Of the bountie and charitie of Maiſter Doues to the Schoolemaiſter and Schollers of Chriſts Hoſpitall in London.

OVer many Orphanes & poore children, did he become a carefull father ſtanding in ſtead of their owne naturall Parents, in affording meanes to haue them trained vp in the exerciſe of good letters, to bring them to preferment, and to keepe them from the ſnares of Idlenes (the path to perdition) hath in tender regard of their good, and the Commonwealths benefit, giuen furtherāce to ỹ Schoolemaiſter of Chriſts Hoſpitall, to nouriſh them in the knowledge of the latine tongue, and ſuch as are not capable thereof, to be inſtructed in writing, and caſting account, and to be placed and preferred to ſeuerall trades and myſteries, wherby they may grow in time to be happie members of this honorable citie. Oh yee children, carrie thankfull mindes, firſt to God for his goodnes in preſerring you hereunto, and next vnto ſuch Benefactors, as haue ſo charitably prouided to inſtruct you. Through his bountie ſhall you be trained vp, either in the latine tōgue, that you may proceed vnto further knowledge, or in writing, that you may be able to ſet downe that wch your penne, which your memorie is by no meanes able to preſerue. And whether you be in priſon reſtrained from libertie, or ſeparated by the Sea, from the ſight of your countrey, by your penne you may helpe your ſelues in the one, and ſatiſfie your ſelues in the other. What honors you may attaine vnto by learning, or what good you may come to by hand-writing, you are not able to conceiue, before you haue made experience of it. By the one you may be both beatified, and beautified with all ỹ inward graces of the minde, by the other, you might ſpeake, if you had loſt your tongues

tongues by tyrannie, as many did in the bloody daies of Diocleſian: Or did your legges faile you, or were you made cripples by the warres, (as Scipio was) yet your writing might get your liuings, and procure both rayment for the backe, and foode for the belly: were your mindes troubled and vexed, and that your memories were as weake, as Meſalas braine was feeble, yet the propertie of your penne might ſerue to helpe you in ỹ imperfection. Wherefore it is no ſmall benefit beſtowed vpon you (oh yee children) that may be inriched with ſo excellent a qualitie, onely by vſing diligence without any charge to your Parents.

For this cauſe ſuffer not occaſion to ouerſlip you, but take hold of her fore top, leaſt neglecting meete opportunitie, you afterward ſnatch in vaine at her bald hinder part, and ſo with griefe, and repentance, bewaile the loſſe of that which can neuer after be recouered, according to that of the Poet,

Volat irreuocabile Tempus.

That Time is bald, and being but once paſt, cannot be call'd againe, for all thou haſt.

Of his charitie to the citie of Briſtow, and a relation of ſome other his ſeuerall bounties.

BEſides many other places that can yeeld a plentifull teſtimonie for him in his behalfe, and make a condigne Relation of his good workes, we may not here forget the religious care, and prouident order which he tooke in his life time for the releefe and ſuccour of the poore people of Briſtowe: Who hearing that the ſame citie was fallen into ſome decay, and ponertie, out of a feeling remorſe, and charitable inclination he had to yeeld helpe to their deiections, freely beſtowed vpon the ſame citie, the ſumme of one hundreth pounds.

As his bountie was great towards this Citie, ſo were his hands euery where reached out to the neceſſities of all ſorts. Yea ſuch was his charitie, that if he had ſeene poore men addicted to labour, he would ſet them on worke, and cauſe them to be imployed to their better furtherance, and encouragement. If he heard that any of his poore neighbours, were decrepit, or deſtitute of meanes to follow their profeſſions, he would ſupply their needes in one condition or other, and not faile by his money to make way for their good intentions. Wherein he dealt no worſe with them, then a Reuerend father dealt with a poore kinſman of his; who being ſolicited to aduance him: And he thereuppon inquiring, what courſe of life he followed, and receiuing anſwere, that he was an Husbandman: Why then (quoth he) if his plough be broken, I will repaire it, or rather then faile, beſtow a new one vpon him, whereby he may goe on in his courſe of life: But ſo to aduance him, as to make him idle, or to forſake his trade, or condition, in which he was brought vp, that I meane not to doe.

He was milde and gentle to all, and his purſe euer open to ſuch as were petitioners vnto him for his reliefe, ſo as he might iuſtly be compared to Titus, *Qui neminem vnquam à ſe triſtem dimiſit.* Such as were ſuters vnto him for ſuccour, did not at any time depart from him without contentment, he diſmiſſed no man ſorrowfull for lacke of ſucceſſe, nor ſent any man from his preſence full of griefe or ſadnes, for want of his helping hand, to giue eaſe and enlargement to their heauines.

As he was deuoutly carefull to relieue both aged, and impotent old men, ſo was he alwaies religiouſly mindefull (as is aforeſaid of the wel tuturing and good education of poore, and indigent ſcholers, following

the

the example of a godly Patron, who eſteemed *Hoſpitale ad ſubleuandam paupertatem, & Scholam, ad inſtruendam iuuentutem, eſſe optima opera, quæ aliquis potuit efficere.* That an Hoſpitall, to ſuſtaine the poore, and a Schoole, to traine vp youth, were the worthieſt works that a man could leaue behinde him.

Inſomuch, as (led by theſe motiues) hée left to the benefite of Poſteritie, an euerlaſting memorie of his Saint-like minde in theſe behalfes, Allowing ſixtéene pounds a yeere for euer, to Chriſts-Hoſpitall in London: to be imployed towards the vſe and maintenance of a Schoolemaiſter, to traine vp and inſtruct tenne young Schollers, in the knowledge and learning of Muſicke and Prickſong.

Eightéene pounds a yéere, to be continued for euer; for the Examination & Approbation of certaine Schollers yeerely, out of the Free-ſchoole of the Companie of Marchant taylors in London.

Twenty pounds a yeere for euer, To the Priſons of Ludgate, Newgate, & the two Counters. And certaine Fées and Allowances, to the Officers of Marchant-tailors-Hall, to remaine to perpetuitie: to ſée theſe things duely obſerued, according to the purpoſe of his charitable and religious intention.

All which he performed with ſuch Alacritie, that it may bee ſaide of him, *Merces eius copioſa eſt in Cœlis*; His reward is very great in the Kingdome of Heauen.

In the ſight of God, hee enioyeth the fulnes of all Felicitie, which neither eye hath ſéene, nor eare heard, nor mans heart atchieued; For *Reſurrectio immortalitatis pullulat fœcundius, cùm in pauperum auxilio ſeritur*: The Reſurrection of immortalitie ſprings more fertillie, when it is ſowne in helpe of the diſtreſſed and needie. And he liuing and dying (no doubt) a choſen and beloued ſeruant of God, and one, who (as it may

be truely ſaid of him,) had deuoutly conſecrated both his whole life to God, and his carefull endeuours to the reliefe of the poore.

After hee had perfo:med his Oblations of P:ayer and Thanks-giuing to God, as Abraham, (of whome he was a true Sonne) yeelded vp the Spirit, and died in a good Age, an olde man, and of great yeeres; Committing his bodie (which was but lately the manſion of a moſt excellent Soule,) vnto his graue, where it reſts, in aſſured expectation of a glo:ious reſurrection.

The manner of his Departure out of this World, and his deſire to bee with God.

IN all his ſicknes (which was not long by reaſon of the weaknes and diſabilitie of his bodie, being foure-ſco:e and fifteene yeeres olde,) hee neuer ſhewed ſigne of diſcontentment, o: impatience, neither was there one wo:d heard come fo:th of his mouth, ſounding either of diſpaire o: infideliitie, of miſtruſt, o: diſtruſt, o: of any doubting o: wauering in the Faith of Chriſt, but alwayes remained faithfull, and reſolute in his God; and ſo deſirous was he to be with the Lo:d, that theſe golden Sentences were neuer out of his mouth. I deſire to be diſſolued, and to bee with Chriſt; And oh miſerable wretch that I am, who ſhall deliuer me from this bodie, ſubiect to ſinne? Come quickly, Lord Ieſus, Come quickly.

Like as the Hart deſireth the Water-ſprings, So doth my Soule thirſt after thee (Oh God.)

I had

I had rather bee a Doore-keeper in the House of my *GOD*, then to dwell in the Tentes of the wicked. With manie other Heauenly ſpeeches, which leaſt I ſhould ſeeme tedious, I will omit

Hee would allwayes pray abſolutely, that God would take him out of this miſerable World. And whē his kinred or Friends would ſeeme to pray for his health (if it were the will of God) He would anſwere;

I beſeech you pray not that I ſhould liue: For I thinke it long to bee with my God; *CHRIST* is to me Life, & Death is to me aduantage; Yea, the day of death is the birth day of euerlaſting life; and I cannot enter into Life, but by Death; Therefore Death is the dore, or Entrance into Euerlaſting life to mee.

I know and am certainly perſwaded by the Spirit of God, that the Sentence is giuen alreadie (by the great Iudge) in the High Court of Parliament of Heauen, that I ſhall now depart out of this life; and therefore pray not for mee, that I may liue here, but pray to God to giue me ſtrength and Patience to perſeuere to the end; and to cloſe mine eyes in a Juſtifying Faith, in the Blod of my *CHRIST*.

With that, he ſaide, I thanke my *GOD*, through *IESVS CHRIST*; Hee is come, Hee is come, my good Iaylour is come, to let my ſoule out of priſon;

Oh ſweete Death thou art welcome, welcome ſweete death, Neuer was there any Gueſt ſo welcome to mee as thou art; Welcome the meſſenger of euerlaſting life: Welcome the dore and entrance into euerlaſting glorie; Welcome I ſay, and thrice welcome: My good Iaylour, doe thine office quickly, and ſet my ſoule at libertie; Strike ſweete Death, ſtrike my heart. I feare not thy ſtroke: *Now it is done; Father into thy bleſſed hands I commend my Spirite: Into thy bleſſed handes I commend my Soule and my bodie.*

At which wordes his breath ſtayed, and ſo neither moouing hand nor foote, he ſlept ſweetly in the Lorde. The ſecond day, of May. Anno. 1612.

Thus haue you heard the vertuous life, and Chriſtian death of M. Doue; whoſe many deedes of Charitie, are more acceptable to God, and more memorable to men, in that they were done in his life time: God ſtirre vp the hearts of Rich and Able men to follow his ſteppes, and giue them grace to imitate his good example; That they may come to thoſe vnſpeakable Ioyes, wherein hee nowre-ſteth, through Chriſt our Lorde.

FINIS.

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